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Must Remain in
Transcription Room

M 2316

CHICO

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MR. NYLAND: Alright. We can.. we can begin. Will we make it questions and answers? And we can always elaborate whenever it is necessary. So, particularly those of you who have a little bit of an idea of what Gurdjieff means and what he has written about or said or the way he lived his life, maybe there are some things that you would like to..to mention? We can always call on the older ones who came from the Land, huh, to help out. But some of you have been at meetings, you have heard, you have read, I think, some of you, and discussed a few things that...or perhaps even have listened to some tapes. Is there anything you would like to talk about?

Question: Yes, I have something that you might wish to talk about now or later or (inaudible) The role of music in the development of one's mind and how one can relate to music? From that standpoint which is not necessarily the one that music usually.....

MR. NYLAND: Maybe we could talk about that later after we talk a little bit more about what really what we mean by Work. Then in that part-

icular state if one Works certain things develop which becomes more susceptible to music. But I don't think we should start out with it. Alright? We may...we may come back to it. Is that your interest, music mostly?

Question: Not mostly but it surely takes up a large part.

MR. NYLAND: Uh huh. You see, our interest is really in life of a man as he is here and potentialities of such a life in a possible development; so that then that what can develop is not really what we see and what we call our material existence, and sometimes call it unconscious; but that there might be a possibility of developing something which does not exist and which we like to call Conscious and Conscientious. And that we talk about how to reach that or to see what kind of prescription can be followed and also in connection with that what is the final result or what is really the reason for it.

So, if a man could develop into a different kind of a person, which Gurdjieff calls a harmonious man, then even the fact 'harmony' indicates there is something that could respond to music of a certain kind. At the same time, also Gurdjieff used a great deal of music which was taken from the Middle East and accompaniment of temple dances and such things which have a definite quality of music affecting a person in his emotional center. And the purpose for that would be, simply to see if, as a result of listening to such music or even performing it, certain things could take place of a similiar nature as what could and will take place if a man becomes either in intellectually interested or physically. So it has a certain place. But I think for the sake of understanding a little more what is meant by what we call Work oneself, one starts to explain it first in an..in an intellectual sense. When that is understood, what is really meant and what should be done, the application becomes in relation to one's physical behavior, and then naturally there should be a wish to continue that, and

then there are the three different centers in connection with each other. But that means that first certain particularities have to be fulfilled and as a result of that there is a chance that certain other things start to develop to its more ful...fullgrowness which are now at the present time only potential.

And one of such developments is one's emotional body. And we call that Kesdjanian Body; but that, when it is fully developed, would have very definite properties of being receptive to music in particular. So let's leave it at that for the moment, will we?

But I meant, who has read ALL AND EVERYTHING or who has heard about Ouspensky and who has heard about the idea of Work on oneself and the reason why, perhaps, one ought to be interested in it? Could we talk about that? Yah.

Question: There's just one...I'm reading a book now by Ouspensky called The Theory of Man's Possible Evolution: that the..uh.. I'm for myself finding it difficult to keep the separation, that is, to make the separation be clear in my own mind has to do with this actual evolution or the potential evolution. I think you've mentioned it a couple of times now, and, uh, in my own mind...

MR. NYLAND: Yeah. The question of evolution may be difficult. In what way do you consider this as an evolution?

Question: It's possible...

MR. NYLAND: To become what? Evolving towards what? Evolving means, of course, a change from where we...one is to something that is of a higher level. That would be an evolution. An involution would be the reverse process. Both, of course, must exist because one keeps the other in balance. But if you consider man as he is now and then wants to consider what is the potentiality for him, it would mean that in evolving, that what is potential could become actual. Or if you can say it in a different way: If he lived on a certain level it may...he may, because

influences aspire to something that is higher for the sake of understanding better what really is the meaning of his own Life, and if then there is an indication of how he could reach a different kind of a level which is higher, and in our particular way of expressing it, would have an..a particular property of being more free that then that would be called an evolving from one level to the one that is higher.

Question: Is that aspiration, necessarily? Uh..

MR. NYLAND: I think there has to be an impetus. You see, I think that a person by himself most likely has potentially something that could develop. But there has to be some kind of a triggering offin the form of a wish first to see if there is a potentiality and in the second place to find out if that potentiality could be developed and, in the third place, if he can develop it.

Those are really three requirements before a person can actually can become interested. The fact that a potentiality exists does not mean it is for me; and I may not have it, or I may not be able to change that into the actual existence. Potentiality very much is the beginning of a creation and when it is created it may have actually some kind of a substance of evolution, if it is indicated that where I am now at a particular level.where my life is and then wishing to evolve, it may be in a certain direction away from where I am. At the same time I can also consider an evolving of that what I am now to become larger or more knowledgeable or even include more emotional energy. A larger world as it were. Or perhaps even the development of a physical one in the physical plane of the body; I could call that also an evolution. But that, of course, in an evolution which is only horizontal, and what Ouspensky means by the possible evolution of man is really that the direction is a vertical one. The verticality means that it is away from this Earth, and it goes away from this Earth in a direction which perhaps ultimately might be understood as infinity.

Question: Is it valid to say that, uh, that there are people....some who do not have that capability?

MR. NYLAND: Oh yes. I don't think...You see, when it says "many hear but some do not act on it". It...it simply means that it is not given to everyone to become that in a certain period of such existence, you might say, of humanity. It does not mean that for each person who, at the present time, is not interested or has not that kind of capacity or, in our terminology, would continue and wish to continue to sleep, that there may not be a later time in which that same kind of a person or that same form of life would have a chance to develop further. So, but if you take it as of a certain moment-what is the condition of the pres ...at the present time of mankind as a whole-I think that each person is called but few are chosen. And a figure for that is very difficult to ...to take, to assume. I usually say that eighty percent is really unconscious and they will stay that way. Several, of course, in that kind of condition don't even hear, because they are not sensitive. But even assuming that they do hear, they may not have the ability to do something about. And as for the twenty percent I think even if they are, we say, there is the possibility going over into the probability of a of a twenty percent. But even among the twenty percent, I think there are several which will fall by the wayside or, perhaps, die too soon or have no further opportunity although they do have the impetus and may get started. That they actually accomplish something at the end, I think the chances are probably five percent. And I think it's quite logical to see it that way. It doesn't matter if one says, "Well, fortunately I don't believe to the eighty percent, that I belong to that, or that I want to be twenty or I want to be five." It is entirely up to the person himself if he actually, by certain means, can develop. The fact that I have a belief in the possibility of such development, even if I say, "It is for me also because I hope that I have the capacity",

that does not mean that I actually will Work for it. You understand that?

Question: (inaudable)

MR. NYLAND: You see, we must assume when a person has only a potential value or certain parts which are potential that something quite fundamental has to be done in order to make them actual. And that one cannot depend on an ordinary natural process in which evolution can take place, but the kind we talk about, which means the verticalness-that is, the getting away from this Earth-is not a natural process. Man remains on Earth, on Earth because of the Law of Gravity and he does not know how to overcome that Law. He has no wings. And even if one says spiritually or psychologically he ought to grow wings, many times he do don't know how to grow them.

You like The Evolution of Man, Man's Possible.?

Question: I've only read a very little bit of it.

MR. NYLAND: It intrigues you?

Question: (inaudable)

MR. NYLAND: Be very careful that it doesn't stay only as a theoretical enjoyment. It's all very well and good and it can give you an aspiration; but I think the problem is much more what happens to the aspiration within myself. Do I just take it in and sit and enjoy it or do I feel that ought to be followed by something else? If the aspiration hits one sufficiently deep, one more-or-less in one's essential lev...one's essential level, then many times, because of the depth or that which is taken as an affect which I will not so easily forget, there will be connected with it a certain responsibility of the use of the Aspirational influence. I put it to use in the form of making out of the Aspiration and Inspiration.

Inspiration has a desire to develop to a certain direction outside of oneself. Aspiration has the quality of coming from the outside and

affecting...affecting me within. If it stays there I can say, "Well, I can be very happy", but it doesn't help me much. And I'm afraid that nothing really starts to develop because of it, except maybe my mind; and, if I enjoy it, a little bit of my solar plexus.

But the point really that counts is what will a man do with all kinds of aspirational qualities or impressions he receives? Does his responsibility go so far as to see if, when he could put it in certain form of practice, that then something else can develop which under ordinary conditions does not develop. The elucidation of the brain and even the expansion of it, and the adding of a variety of different factors to it, and facts of knowledge will make a beautiful brain; but it does not help the level of his Being.

You know, there is a difference between knowledge and understanding.

Question: Would you say, maybe that is the crucial difference between people?

MR. NYLAND: Yeah, one doesn't really consider other people too much. One says, "Yes, so and so is that and I am this." As long as I don't interfere with that person and he doesn't with me, I can leave him alone. If on the other hand I'm concerned about him, then I would like him to think or feel, more or less in the same way as I do. And it is not a matter of convincing; it's a matter of caring for such a person. So, of course, one never should exclude the possibility of a relationship in which one wants to communicate to a friend or those you care for, something that affects you in a certain way and seems to be very important for yourself and you wish to share that. So, you see, it is not question of just leaving people alone. I think one cannot help it that you form, sometimes feel very much compelled that you wish to help.

Question: Could that be called part of the responsibility?

MR. NYLAND: Well, it all depends how far you want to extend your Conscience. I think there are people who are selfishly interested in

their own development. And perhaps they take off a little bit of the edge of selfishness when they say it is only self-centeredness, since I don't affect someone else and I don't take anything away from him. And in general, in, in theory, I think it is right. At the same time one does not know how one affects a person. You can do what you like but you do not know what your influence is on others, particularly those who don't know you. For instance, if you want to live for yourself and by yourself and you have a certain attitude or a posture and you meet certain people you don't know but they look at you, maybe they...you create an impression of conceit, maybe that produces in the other person a strange kind of a feeling of saying, particularly when you become a little more pronounced in that what you are doing and to some extent even could become an example of what you profess, that then, you have an influence on someone who classifies that what you profess with the example which you present. So you have to be a little careful about that; because you don't know what kind of an influence you might have on someone. And it is not so much an expression in words or any form of communication, but it is really a relationship in which levels of Being effect each other and are communicating with each other. So, you cannot draw that line easily. You can, to some extent, when you have a Conscience which considers such questions, as you can come to a conclusion, that for the... for yourself there is a necessity of wishing to help; because it satisfies in many people an emotional quality. And when one says "It is more blessed to give than to receive", there is some truth in that: that one wishes to communicate or give or to share what one has which is of value without becoming a missionary and trying to preach the gospel. But at the same time if I want to become what I want to become regardless of what other people may even think about me, I have to make a choice of what is...I am entitled to, and if I then can use what is...ever

is available for me; then I can be justified in using it. And perhaps, because of that, produce an example on others who can then do in the same way what I have done without me having to communicate it to them.

As I say, it depends on what you wish to become as a man. I think a fullgrown man has to be compassionate and he has to be willing to serve at certain times. And at other times he has to be very much interested in taking. The real evolution for a man is, of course, that he realizes where he is at the present time on Earth; and what he would like to become. And he tries to indicate that a little bit haphazardly and not very complete if he wants to describe it. Because he's going to describe some kind of a state which is definitely foreign to him and which also has different qualities. And even if I say there are different levels of evolution, I have a hard time already to go from one ev...from one ladder or from one step up to the next step. And that I think is the real problem. Are you interested in applying what you know?

Questioner: Sometimes.

MR. NYLAND: When it has reference to Work I mean now.

Questioner: (inaudable)

MR. NYLAND: Because you cannot remain just a very interesting head. A person is made up of three different aspects and the head is only one, intellectually. There may be because of your pleasure in wanting to study a certain development of your feeling center, but it does not necessarily mean that the different behavior forms of your physical body are going to be...be affected by the amount of knowledge you have.

You see, when that becomes a problem, do I wish to become interested in the totality of what I am now and believe that that what I am ought to develop totally into something of a different kind? Or, to say it in another...in another way, do I believe that that what I have become naturally as a result of living on Earth, that then in taking respons-

ibility for my life, I should try to see if this life could be expressed in a different form? Usually a kind of a form of a different kind of density. And that then the aim of a man should be to see how can he develop or evolve in order to satisfy such a demand of becomming responsible for the life itself. And you go a little bit into philosophy and perhaps sometimes you...you skirt around some religion. But, in any event, ethically it's quite right for a man to start to think about it and to see perhaps what he should do. You see, we talk about that, what should a man do. Yeah.

Questioner: In following, uh, the direction of your inspirations, uh, would this follow the principle of octaves, and if so like in the intervals how could you apply conscious shocks needed to, go in the direction that you want to go---

MR. NYLAND: I don't think you can apply conscious shock that you make yourself.

Questioner: Is this something you receive?

MR. NYLAND: Sometimes it can happen in the certain circumstances where there may be the possibility of something unforseen happening which then can act as a shock on you. But many times when we talk about a shock it is something that is administered either by Nature in a certain way or sometimes by a teacher. The question is always, if a shock happens to me am I ready to receive it and translate it for me in some term so that I then can profit by the shock.

Questioner: Maybe I should asked how you can recognize intervals in the...

MR. NYLAND: That you can recognize what?

Questioner: How you could recognize the intervals in the direction of inspiration---

MR. NYLAND: No, I don't think that progress is measured that way. I think that it is very happy when the shock happens to be in the...

applied in the right way and I profit. But a shock can also mean destruction. Why do you emphasize shock? Because Ouspensky talks a little bit about the shock necessary at the Fa bridge of an octave?

Questioner: Uh, uh, yeah, I was just interested in, because you were talking about or you were speaking about the direction and how in the direction of the evolution of the vertical and I remember reading about just the principle of octaves and how that once you proceeded in a direction you don't necessary follow that same direction unless you receive...

MR. NYLAND: No, I think the question of the octave is a little different. There's a certain point when it becomes very difficult to continue on an octave. It's quite allright for the DO-RE-MI and the SOL-LA-SI is also more or less easy; but the FA is one and a half, as you know, on the tonal scale, using the piano. And the SI-DO is the half a note. So, when you have a certain rhythm established between DO-RE and MI each approximately, we call it, one note, and all of a sudden being faced with overbridging of one and a half, there is not enough energy. And that has to be supplied and we say then "If I only have a shock I get outside energy by means of which the octave then can be completed." It's not entirely that way, because who is there to apply that shock or where will I go in order to have the shock at the right time. I think it is much more of an internal problem, which because of this internal consideration can supply sometimes a psychological shock. And that I become much more the creator of that shock for myself when I realize at a certain time I need a shock to shake me up or to help me to get across something and that, of course, if you study or look at all kinds of progress of yourself and you want to apply an octave to it you will see many times a DO-RE-MI is fair...fairly easy and that then your are stuck and you have to complete it and something is necessary to help you and usually it comes in the form of an Aspiration from the outside to which you perhaps may be exposed or maybe which happens by accident to come to you.

But you see for that, uh, the idea of an octave is a very nice one. But again it's a little too theoretical unless you start to apply it in your own experience; and to talk about the theory itself, I think, is quite useless unless you have the desire to do something with it.

Reading about an octave and a shock and so forth and a little bit of blah, blah of Ouspensky is not going to help you. When we talk about Gurdjieff we talk about something a little different than than. I would almost say quite different.

What made you ask the question?

Question: Well, the only contact I've had with Gurdjieff is through reading that one book of Ouspensky. Uh, I was just interested in knowing a little bit more about the shocks that he was talking about.

MR. NYLAND: Yah, it's intrigues you. Which is alright but it's a very small matter. Read some of Gurdjieff himself. Ouspensky was very nich, but he always remained a pupil, and when you have original source material, I would say go to that first and maybe sometimes when you have tried and it's a little difficult some of the pupils can help you to explain it.

Who has read ALL AND EVERYTHING? Many of you or some, just a few. If you've read it do you recommend it to someone else to read it?

So now let's talk more, if you wish, about Gurdjieff; because it's not an evening about Ouspensky or Nicoll or any of the others.

Question: One question occurs to me often; that is, Gurdjieff is no longer alive, you know, so how does one go about connecting to the next...

MR. NYLAND: Well, Jesus Christ is not alive is he?

Question: The question is the same in either case.

MR. NYLAND: It's the same; so we hope to have a good Christian. The same hope exists that you have a good Gurdjieffian.

But I think it is quite different then from that. I think

that Gurdjieff and the ideas can be proven by yourself and verifying what is being said as an application of your ordinary life, that then in considering your life as it is you become convinced that either Gurdjieff is telling something that is worthwhile or he has no meaning for you. It's quite different with Christianity.

Question: Even if you have no--------(inaudible)

MR. NYLAND: Oh yes, there is no question about it; of course, it exists. You mean about Gurdjieff? I think there is enough known to know what is meant, yes.

Question: I wasn't talking about Gurdjieff.

MR. NYLAND: Huh?

Question: I was talking about the other one.

MR. NYLAND: Oh, Christianity? Well, I think it was put down in the Bible more or less.

Question: Is it ?

MR. NYLAND: I believe so. But I don't think you can read it.

Questioner: (inaudable)

MR. NYLAND: You can read it and not understand it. The Gospels were written too late. But I do believe that out of that there is a possibility of trying to understand, particularly when one knows something about esotericism, what is meant by Christianity and you won't find it from Christians or the Church fathers or all kinds of other things in the form of dogma and doctrine. Because, wherever something has existed for some time it will wear off and become misinterpreted and then there is a, a description of opinion of this and this and pretty soon you start talking about how many angels go on the top of a pin. So, I wouldn't follow that. I think that if it is a question of Christianity or religion in generalm that what will determine it is one's own conduct, because if it is something for life then you have to look at life first to find out what is your religion.

So, don't let's get lost too much in what other people say. It is always a question, as I say, with Gurdjieff to verify what is being said. And that will give you either the truth, if it sets you free, and if it doesn't it wasn't the truth.

Question: Do you think that one can go to a reasonable extent by oneself with the .. um .. written information.

MR. NYLAND: I believe so. I think it's possible for each person, except the division we made a little while ago. If you belong to the eighty percent you may as well give up before you start. If you belong to the twenty, at least there is a hope. But you have to belong to those belong to the five where it becomes actual. And the reason it is that those who are a little bit of interest or do not even have any ear to listen, that they of course cannot be interested because they don't know and every form of esoteric knowledge will pass by. But those who become slightly interested, they become a little bit aroused; and then they say that sometimes either that what they have to do is a little bit too difficult for them or they cannot find the time of wanting to apply it and sometimes they end up by saying, "yes, I have a wish and even the wish is very holy but it is just impossible for me to attend to it" and then they belong again to the eighty percent.

I think that, on the other hand, the five percent know very well what it is all about and they have made many attempts and although the progress for such people is not equal, I think the principle for them is all alike. And I'm quite certain that it can be explained, what is meant.

Blavatsky, you know, in the "Secret Doctrine" you have to wade through a tremendous amount before you find something that is really of esoteric value; but it is worthwhile to find a pearl.

Questioner: (inaudable)

MR. NYLAND: To find it. "Seek ye and you will find."

Questioner: Do you actually think it is .. Blavatsky?

MR. NYLAND: Oh no, I just mentioned Blavatsky. I can...I can mention Krishnamurti also.

Question: Well, I've heard some controversy about her so that's why I was curious.

MR. NYLAND: Oh, yes, well, of course, I think one ought to be interested in Blavatsky every once in a while in one's life. (laughter) No, I think it is quite right to be fin...to have interest in a variety of different directions, particularly when you can assume, more or less, that a person like Thomas a Campus or Erasmus also ought to know a little bit and that there is a certain wisdom in the Sand-avesta or the Upanishads or whatever you have read of the Bhagavadgita, it's alright. One becomes interested in Zen and different concepts connected with it.

The question is only this, if I have so much knowledge and it is given to me in order to be applied, how can I apply it? If it is given in a certain way by which I then can say "that is step one, and step two, step three I can do it, at least I can try", But if there is just something said it would be nice if you could live in Heaven and then continue in describing how Heaven and what it looks like, it doesn't help me very much when I still live on Earth.

It all depends on the interest one has and the particular seriousness one attaches to one's life. If the life of a man is occupied with a variety of things that he wants to do and that is his interest, of course he has no interest, really, to develop anything that is of either emotional or a spiritual character. And if on the other hand he gets sit,...dissatisfied with whatever may be material progress or what, for him, is respect from his fellow man and their admission that he is a famous kind of a person and that he writes books and

makes art and they go into a museum or a exhibitions; all of this is satisfactory for him to, to satisfy his ego. It is one way of spending his life. I don't think it is very much worthwhile because when he dies he dies. And the whole idea of Gurdjieff, of course, is based on the necessity of assuming that life is eternal. And that life as it appears on Earth in form of human beings which we know quite definitely will continue to exist in some way, even if there is no body. But, you see, it's a matter of what one wants to assume, and what you can live with. And at a certain point many people give up because they can live with what they have and they don't want anymore. And if on the other hand a person is insatiable and has a thirst, constantly, for knowledge, and particularly when he wishes the knowledge to become understanding because he is interested in the level of his being, that's quite a different story.

We talk, when we talk about Gurdjieff, mostly to those people who are serious enough, serious enough to wish to find out. And they should have a certain attitude of research. Ouspensky calls his book <u>In Search of the Miraculous.</u> I think it's a good title, because that what can happen seems to be miraculous and definitely you have to search. A dog will never find a bone unless he starts to dig for it, when it is buried. And when we say a doctrine is secret or that what is esoteric knowledge is not so easily available it as has been made quite definitely not available, not easily available, in order to produce a search. Because if one has to make an effort, you will value what you get. But if it's given on a golden platter, you probably throw it away after a little while.

So we talk about serious questions really; and who has one? Yeah.

<u>Question:</u> What is Work?

<u>MR. NYLAND:</u> That's very nice question, hmm? How many words would you like one to use to explain it to you? How much do you know?

<u>Question:</u> As simply as possible.

<u>MR. NYLAND:</u> Huh?

Question: I know very little

MR. NYLAND: Good. Work means that I have to do something. The assumption is that that what I am is not complete and that Work is used in order to make more complete what I have. It indicates, when I say "I want to Work", that I have a motivation. So, that means also that that what I Work with I have to see in its true light; otherwise I do not know where I will end if I don't know where I start. And that brings one to the question of, do I know when I say I want to Work on myself- because that's the way we use it - if I then say, what is myself, have I a very definite knowledge about, of really what I am? And the knowledge of oneself one gets by means of one's mind and feeling. And then the question is, are they reliable enough, when in my mind I'm not quite sure that certain thoughts are worth more than other thoughts; and particularly when the thoughts are about myself, that many times I start to question what seems to be a fact. And when the fact is a little deleterious and not very nice for me, that I will try to rationalize it away in order to be able to live with it. So, I think the mind for that particular reason is not very dependable. And if I know that I speak one way before lunch, and after lunch I am in a much better mood and I can say different things, also that means that I am, as a person, not very reliable. If I know that I waste a great deal of energy and don't think anything of it, I'm not really even the kind of a man who should have the name of man. If I'm lazy I'm not really a man. But even at that, if I say "I'm not lazy", do I know what I should do under certain circumstances and do I have enough knowledge of what has to be done if I want to reach a certain result or do I know how to manipulate energy which I have available without too much loss? And how much time will I have actually, to accomplish what I set out to do; and how many times will I have to go on a detour and come back?

I think those are the questions that really you have to consider

before you want to know what is Work. Work means simply that that what I am I know what I am and I wish in that process of this kind of knowledge, in the acquistion of that knowledge in a certain way, that then something else can develop within me as a result of such Work, by which then this question of freedom will be accomplished. And, also, that that what is permancy in me can have the form of a reality which it has, at the pre...not...which it doesn't have at the present time.

And that I would say is, in short, is Work. Work means the making of that what doesn't exist, the actualization of the potentials in a man and working in accordance with a certain formula which is like a prescription. I do this and I do that. Now Work, in detail, simply means that I believe that subjectively a man doesn't really know what he has to be or become; and that he has any thought or feeling about what he ought to do; that he constantly remains subjective and that all throughout, his subjective life remains bound by this Earth. About that you can quibble a little bit; but in general it is true because if he were free or became more free naturally he wouldn't have to die; because then he would have a chance to ascend to Heaven, which many people - if they do know how to live and how to develop themselves - actually have, you might say, performed. But most of us and, of course, and in general practically everyone of us, will die an ordinary, what we call, a natural death. And in that case the body is taken away. How can I, now, in ordinary life, reach exactly that same kind of a state. That would be really a true preparation for dying. So, it has to do with the possible development of certain things which are now potential. And one is, to make out of that what is now partly, has been started in the form of an emotional body, a complete body. In Gurdjieffian terms we call it Kesdjan. And also that what has been started but very small or to a very small extent which we call the beginnings of one's Soul or the beginnings of an Intellectual Body; that

that also has to grow out to its fullgrownness. So that the result of Work and the aim of Work is the development of a man to the totality of three bodies, mutually and in conjunction with each other existing. So that they, then, if they do exist, could produce a certain form of unity as a result of the fusion of such three bodies into a one unit which then could live, you might say, or continue to live on a higher level.

Buzzer rings

Just at that time. (Cassette turned over)

Alright. Maybe we are at a good point because the aim for a man is that he understand his life one Earth and can use it for a very definite purpose, if his life will continue after his death. That takes in, of course, not only the little Earth and the Solar system, but it also has then a cosmological in... indication of where is this universe and what is actually the existence of it and for what purpose does it exist. And if we with...within our small means can actually understand what is the relationship....ship between man, and, you might say, God, as All Father Maintainer of the universe or whichever other kind of the...theoretical or even religious term you want to give it. But Work really means that I want to become free. For that reason I want to Work. The same way as I will be set free naturally when I die. I would like to have the advantage of living on Earth already in freedom. And by freedom, if I say "what is this bondage", I really start to mean first the subjective values of my physical manifestations. Naturally I am also bound by the way I feel and I am bound by the way I think, but such steps can be taken later when I know a little bit about this particular condition of my behavior binding me or identifying me...me with this Earth itself. And that I really don't have any freedom as long as I cannot, at command, discharge the obligation of stopping anything that I am engaged in physically without having the chance that I may do damage. And so the problem really

becomes a different kind of a problem. I want to grow up. That's the way we...we would express it. I want to grow up from that what is now embryonic. And although it is physically in a full-grown state almost up to the octave of SI, up to the end of that octave of SI, and by SI-DO simply meaning that I would die, when, if I compare that with the possibilities of an emotional body it's only DO, RE, MI. And for the physical ...for the intellectual one or the soul body, in our terminology, it is only the..the note DO and no more. So a man is, compared to what he might become, if that consists of three bodies, he's only one and a half. And Work on oneself really means means that I would like to develop the other potentialities, the half a body of the Kesdjan to its fullgrownness and the almost the total development of the octave of an intellectual or a Soul Body.

Now, how one does that, it is really by an understanding of what takes place when one dies. That is, one is freed from the physical body. That something else continues to exist, partly astral or partly spiritual or whatever may be there and we know a little bit about the possibility of such existences, the main thing is really that I die physically and that there is nothing left of this physical matter. And that life has to continue with an attachment or being contained in a different kind of a form, which in the spiritual world is definitely not matter. So, if that is the case that I have to be taught naturally that that has to come, I now, if I want to bring that synthetically to a possibility of an understanding now while I'm so-called still alive, I have to understand what is meant by understanding first what my body is as bondage and how to eliminate that bondage.

And so the process - if that what I am is a subjective entity - I can only become free by the introduction of something that is not subjective, and in our terminology that would be the word Objective. But

I cannot define it because I don't really know anything that is really Objective; because Objectivity for me would be a freedom from any kind of a thought or interpretation or any kind of an opinion or any kind of liking as far as my emotional or feeling state is concerned. And therefore I cannot say that that what will evolve easily from my subjective state and wishing it to become Objective I have my subjective state and wishing it to become Objective I have to do something quite fundamental in order to introduce even the elements of Objectivity. So Work means that I first have to understand what is the bondage and, I say the bondage is that my emotional center still holds me back to that body where I am attached to. And in order to become free from that I have to become Impartial to the manifestations of my body. That is one step. The other step is, I want to become free from the associations in my mind; because they also bind me by means of different concepts and particularly when my mind starts to function in the sense of rationalizations or justification for whatever I've done or whatever there is that is a description and mostly associations of certain kinds or the formation of certain thought forms. So, in order to free myself from that, I have to go a little further in actually... actually seeing what is my mind. And then I say it is a thinking process. And what is the thinking based on? It is on an understanding of what is the future and what is the past. And could I be free from such forms of thinking? Then I say "yes, I can". At the time when that which is future goes over into past, there is a certain moment, which for me indicates that there is that kind of a freedom both from the future anticipation and from the past as memory. So then, I say, if the present is actually that what is needed in order to give me a certain Objectivity, that is, freedom from thought, then, perhaps, I can introduce in any kind of a method which I want to follow also this concept of Simultanaeity. And that means then, as far as the process is concerned, that that what is tak-

ing place is registered at exactly the same time in myself. Now, of course, there is more needed than just an explanation of that kind of a method because if I want to Work I have to have something that is working or is Working for me. Or if I talk about registration of certain facts I have to have something that will register it. And since I want to have that registration to be free from any kind of subjective influence, I simply say, I would like something to exist which is Objective in its own value. And then could function in a certain way, so that then I will have facts which, for me, are much more truthful and almost absolute. In order to cover that concept, we say such and such can be done by an "I", which, when it exists, has certain properties. In the first place it has an Objectivity entity; it has no particular form that I know about, and it is not functioning in the sense of feeling or thinking - the kind of processes I am familiar with. I simply say that that, when it wants to function, is in a state of Awareness, by which I mean that it is much more pure, intellectually true, than any intellect in my thinking that I now have. And I say also it should have a certain quality of an emotional kind. And I say it has to be Benevolent towards me if this "I" is <u>my</u> "I" and wants to look out for me and help me to develop myself, then it is necessary that it is Benevolent, that is, that it cares for me. And then the two qualities which we now call thinking and feeling are replaced by an Awareness which is also a mental process and an other process which is really deep emotional based on the caring for me and the wish for me to allow me freedom.

And, you might say that is Work. And I hope you followed a little bit of it. And I'm also quite sure it's a great deal like abracadabra. But if you want to know you can find out. Try to Work. There are many ways by which it is described and why it should be applied in very simple conditions and why "I" if created is not as yet mature; but just exists in its beginning in its own, you might say embryonic state, that it really is

not functioning sufficiently, and not, as yet, one hundred percent Objectively. And all such conditions, of course, one starts to think about when you want to think about Work. But the best way to <u>have</u> to think about Work is first to obtain some practical results in the...in the way of trying to find out what is the meaning and then doing it. So if theoretically and in your mind you can explain what is meant, or, if I say I would like to create an "I" and this "I" ought to function, then I have to have something that is starting to function in a certain way - I call it "I" - in relation to that what I am; and I start to, you might call it, Observe or to study or to become Aware of that what I am in existence. And I wish then a fact of truth to reach me. And I say it can only be truthful when the fact of the Observation gives me that kind of a fact without any further questioning. That I accept myself as I am, or rather, even, that I accept myself as a fact that I am. And that if I want to introduce the question of getting rid of the associations in my mind I simply say, it has to be now. And this nowness simply means an indication of the present.

It's much too complicated to say it in a few words. But if you really are interested, read...read it in <u>All And Everything</u>. try to find out or come to a meeting here and talk about it. There are a few people here in Chico who can help you. As a matter of fact, I think many of you are just nonsense to just sit and listen to me a little bit. If there is an opportunity for you to really find out and becoming a little earnest about what is meant, Gurdjieff, after all, is not just anybody. I wouldn't say he is extremely famous; but he very definitely is essential, and in all, in all respects, he is more than remarkable than many other people you have read about. Perhaps he is not known to you but that doesn't mean any...itdoesn't make any difference. And the fact that he has died shouldn't...shouldn't deter you in any way. There is more than enough known for yourself in your unconscious existence to do something about yourself,

if you are really interested in these idea of the continuation of Life. Or even that the continuation is not enough, or that you feel you have to do something about your own responsibility which you should take and everybody should take for their own Life. After all, what's the sense of living unless you want to take that as a responsibility. But if you do wish to take it and then can see that that responsibility extends to the...to ...in a certain way that if there is freedom when you die that then it could continue, perhaps you can solve if you have ever been thinking about the question of reincarnation, you can solve that particular problem in a different way. And if you believe in Karma you can solve that problem in a certain way. And there is much and much more that is really, let's say, unveiled to you; Isis Unveiled by Blavatsky, excuse me for using her name again.

It is something that is really of a value, and if you have closed your eyes and have been blind to it it's just too bad. Particularly, I would say, in the conditions in which we happen to live now. We are so much affected by everything that is happening in ecconomical and sociological life, politics and all the rest. Questions of hypocrisy, of lying and so forth. What is man? What is happening in this world? Disturbances, one after the other, influences of drugs which are horrible for anyone to see because they, they become incapable of doing what they ordinarily should do with their mind. And it is a stupidity, even to be, to be ad... to adhere to such a thing. It will not give you anything. It won't give you any kind of an "I". An "I" is an Objective value, as it were, given to you from above, if you have any kind of a little bit of religion and the wish to...to understand that perhaps there is something that you can call a higher being compared to what you are yourself. And that the motivations have to be quite clear that as far as you are now living on this Earth that you really don't know very much. You can have a little talent in certain directions and become a little bit respectable that way; but does that mean

you know anything about your Soul? Of course you don't. And in many case...cases you may just as well say that you don't have one. And then it is always a question, do you think you have to have one in order to meet your death? Well, you can fight about it. You can take a chance. You don't have to Work if you don't want to. And then if you die then you have to find out what you have to do. For me, I don't like to wait, because I think it is a little uncertain of how I will meet my death. I don't want to fight that way against something that I don't want to give up. And the more one continues to live, as we say, in your sleep, you may have every once in awhile a little bit of a dream--a daydream--in which you consider the possibilities of freedom. And when you wake up out of that dream and you are back again into your ordinary life, you're completely bound, you see that you are asleep. If you know a little bit of the difference of what might be meant by being Awake and you will not know it unless you make an attempt to try to Wake..to Wake Up or to have something that is Awake with you, you might say, present with you, who can tell you that you are asleep and that you are unconscious.

But your seriousness has to determine how much you want to do about yourself. Maybe you don't want to do anything about it; maybe you can assume that you are alright and that <u>laissez faire</u>, never mind about tomorrow it will come. And if judgements days come, well that's old, old wives tales. Why should you pay attention to it? It's alright if you can live that way. But when you get a little older and you see how often you repeat yourself, and how stupid you are, and how, really, you wish to be lazy and not want to do anything unless it is very easy for you, and you become more and more acquainted with the push-button system which you call progress. Is it, progress? The way we are living now, at the present time, with inflation, it's an enormous progress, isn't it? When you hardly can make ends meet. And you can say -- good -- you can blame someone else for it; it's alright if you do that. The question is for yourself, what are you when you really

live a little bit every once in awhile in your inner, inner chamber, and you come to grips with yourself in terms really? It's not that I say that you meet a god there or that there is something that perhaps can help and happen as a miracle. It is just ordinary existence, eating your daily bread and getting up and make breakfast and work through during the day in the evening you are sick and tired.

How often are you really happy? That you feel that it is worthwhile to live? How often do you fulfill the drudgery of having to wake up and do certain things that you don't want to do? What is there that's in a person? These are questions I think one must ask. How often are you in balance? Are you poised? Are you really in such a way that at any one time you can be what you ought to be without any further questions asked, that you can and that you have the availability for that? That you can talk the way you ought to talk and shut up when you have to shut up? That you're not carried away by any kind of a form of anger or hate or dislike? Or that you're not go to ecstasies in enjoyment or overdoing things or underdoing them? What we mean by the harmony of a man that he is in balance and that his whole personality, if it is in balance, and then gradually becomes what we would like to call an Individuality because such an individuality consists of having, really, a Conscious and having really a Conscience, a knowledge of what is necessary and an ability to be able to do. Who has, then, we say simply, a will; because he is a man. But mostly he is in balance; that is, he is...he has an equilibrium within himself. And there is something that is within himself that is developed which is his solidity from where he can operate; that is the essence quality of himself not just the superficiality of the...of the surface.

And you must look at yourself a little bit if you want to grow up, if you really want to pay attention to your life. If you feel that you ought to become interested in it, not in any religious terminology, not following any kind of a dogma that someone else has proclaimed, and not

imitating anyone you like; just on your own, what is your Life? That is what each person should ask. What is he? What manner of person am I? And to what extent am I fulfilling obligations? And if I don't want to do it, why not commit suicide? But as long as you feel you have responsibilities of a certain kind, partly because you happen to be born on Earth, and partly because you have made them yourself, of course you wish to be some kind of a man in order to be able to live and to be respected. But we talk about something that can continue to exist by your own creation in connection with an understanding of the existence of Life as eternity. And such problems you're entitled to think about. I think it is necessary to consider them. Because there will be a time that perhaps it will be forced on you. Perhaps. And perhaps you will remain asleep and you die like an animal.

That's why I would like to encourage you. I would like you really, I would like to suggest that you become a littlebit more in earnest about your life and take a little time off from your ordinary activities and start to consider the possibility of a development of a spiritual kind. Because you're made up of two different kinds of life. One is your outer life and the other is inner life. One is gotten by the five sense organs and by your breathing. And the other is gotten by the development of certain potentialities which are now not in the form of any organ and not even sen...a sense organ. But they could become developed if you want to apply certain rules to them. One is very definitely connected with a potentiality of making an emotional body. And the proof for that is that that what you are at the present time as an, as a human being, you don't really have an emotional body at all. You just have a little solar plexus that functions for what you like and dislike, that's about all. Deep emotion comes only when you consider not only your own life but the totality of all life around you wherever it may be; not only even on this Earth or the rest

of mankind but all possibilities of life existing everywhere and always because it is eternal. The question of an emotion means that you include all of that form because you are akin to it and you are the same. It's not that you have to love your brothers and sisters as yourself, because you don't don't know what is meant; but quite definitely you have to pay attention to what you are and the responsibility and take on yourself either to help them or to help others or to see or to tell them how they also should take a responsibility for their lives.

Of course we are not talking about the question between the devil and God. We are talking about the development of a human being as he is now and which we call unconscious. And the fact that we say unconscious means there is a possibility of Consciousness. And, of course, it's logical that there is a development of that kind because nothing in this universe stands still; it is constantly in moving and so are we. And there are currents which we call involution and evolution; and it depends to what you want to attach yourself. If you are not in an evolutionary scale you are in involution. What is that? It's the creation of the Universe as a whole. Symbolically, perhaps, you can say that it is as if something comes from the Sun Absolute and starts to spread out - which we call cosmic rays - in some way or other, also in the same sense as an octave proceeding and at certain p... points it starts to crystallize out at certain forms of matter, or something that either is visible or becomes noticed. And when we talk about the stars and constellations, they are produced in a certain form indicating that there is a reason for the existence of such a thing in relation to each other and that there is an intellectual guidance which takes care of them. When there is a cosmic ray simply extending from this imaginary point of a center of the universe as the Sun Absolute which goes over or goes off in all directions like a radius, and in any one direction of a possibility, and of which, then, this particular little cosmic ray contains where we live, the Earth. That's where we are. There's nothing special

about thinking that we are nothing. We know that. We know that even in time, and we know it in the space. We know it in the construction of an atom and the molecules in the atoms and the electrons and the neutrons and all the different nucleii. We know that well enough. We know a little bit about science of that kind and astrologically, astronomically, cosmologically, we have some knowledge. It isn't very much. It's stupid in many ways; but at least it gives an inkling of something existing; much and much more that we usually think about; and all I suggest, try to think about it.

What is this body of mankind and what for; and what is Life for; and what is your own life for; and what do you expect when you die; and why were you born; and what was there when you were born; in what way and how and your father and mother. And the influence of such fathers and mothers- the biological influence; and then what is the astrological one at the moment when you were conceived or born. And the third influence, the ordinary sociological one in accordance with your type you can describe with, with the horoscope and geocentric and all the rest and the planets in a certain place and houses and all of that. It's fine. It's good. But what is it going to do to you. Or, where will you use it tomorrow when you...when someone steps on your toe and you want to give him a kick and you lose energy and you lose your temper. Is that becoming to a man? You have to look at that, because some day it's going to be asked. You don't have to believe me for that. Your own conscience will tell you. Some day that question is going to be asked; what have you done with your talents? It's in the Bible if you believe in the Bible a little bit and if you have read it here and there. What did you do with the ten talents and the five and the one? And what did you bury, and why? And then when it becomes known that you have done that, you are thrown into outer darkness. You know, you go to Hell, so-called. Of course all that is symbolic. At the same time is

it serious? Have you thought about it once in awhile? And do you want to continue to think about it?

Gurdjieff makes you think. And in that kind of a setup, you might say, of religion...no, not particularly. A philosophy? Not even that so much. Psychology? Yes, I would say yes. It is a study of man, of man as he is. And a man as he then is, accepting that what he is and then realizing that what he is is unconscious, will then...something in one becomes critical about that condition. And that kind of criticalness is of a different kind. Because it has in mind first to know what you are, to see what are the further potentialities of development, and then doing something about such development. And that, of course, we mean Work on oneself. Actual Work. Doing. Making an effort. It is not so easy. There are many things you have to fight against when you are in contact with your unconsciousness and you want to introduce something that is conscious. Of course it doesn't fit. And there...the surrounding is completely animostic; but it is worthwhile because it is intriguing. It gives you a chance to see certain things you have never seen before; and unless you have that kind of an adventure of wanting to find out, do you think it is just satisfying to sit in front of a fireplace and smoke a pipe? Or, every once in awhile, of course, to hate somebody and let off steam and, as for the rest of the time, sit in front of the television and look at nonsense? Life is worth much and much more than you usually want to admit; and that's why I talk about it, because you get so easily lost. And what, after all, is your ordinary life worth? A couple of dollars? And a couple of cars and all the rest? At night playing cards and poker or going to a little concert and having music? I don't say those things are not valuable, they are. They are tremendously valuable, but they are given for a definite purpose also.

Science is not just because it can be applied commercially. Science is interested in that what is beyond that what is science, what is the inside,

what is really making of a noumena--not a phenomena. And a philosopher? Of course, he wants to find out what is the meaning of all things, including himself. And all kinds of theories and arguments and descriptions. And finding out perhaps he doesn't know anything. It's very good that he finds out. And when he dies he even doubts that he knows himself. Artistically, what? What will you produce? Compositions of someone else or something that you have? And what will you fill it with? Your own subjectivity? Will it become self expression? Will it have any lasting value? Because self expression will die. Can it be Objective art? And what do you mean by that, if it can exist. And is there something that is meant to be kept and will remain and is permanent, or will it just be ephemeral? What is the enjoyment for that...for that kind of creation? Has it something to do, perhaps, like there is an art in dancing and performed in temples for the glory of God, of something that one says for oneself, it is more, of more value than what I am just dancing a little bit here and there à la Chopin, or so, in ballet? Is that what you wish? Or is it something you want of your own life when you sit quietly and you think and you feel lonesome and you don't know what to do and the friendships you have -- they're not worth very much. They can be, of course, they can be. All things like that are possible and I'm not cynical at all.

I'm just involved in looking at the variety of different things that exist on this Earth and come to the conclusion that very little is really of value -- definitely not lasting. But in any event, the possibility of an existence of some kind which is based much and much more on my essential values and not on the periphery. An essence, alright. There is essence. One can be essential. You can bring something in your voice. You can say it in a certain way. You can make a piano sound with a touch or a peddle or the singing quality of yourself when you have a voice. And it can be very beautiful; but what makes it really worthwhile? Not

you yourself. Something extremely difficult sometimes to perform with and to become a channel through which certain kind of, let's call it, esoteric knowledge can flow. Isn't that a little bit of a higher aim, to become just a channel through which esoteric knowledge, God's knowledge, that what exists in the rest of the universe permeating unto this Earth in some way or other and then, helping like messengers from above, come and tell; like Buddha, like Jesus Christ, like Mohammedan, like Ashiata Shiemash which is described by Gurdjieff as an imaginary kind of a person; but what was his aim - to try to see what was what with his life and to compare it with other people's lives, and coming to the same conclusion that they were really unconscious and did not know what to do about it, and then started out to say what can we do for the rest of mankind to bring about a certain state of that kind of peace and poisedness. Much better in that way instead of having a little war and getting a Nobel Prize for the things that you haven't even stopped.

Such nonsense we talk about. And maybe what I have said you also consider nonsensical. And it's a quite all right as far as I'm concerned because I'm not interested in convincing you. I just tell you because I believe that that what I happen to think about and feel and perhaps understand a little, I think it's worthwhile.

For me, an evening like this, talking, is a little bit like a performance. I play a role. I talk a little bit like, a little section philisophy, a little section psychology, a little section of some other kind of a knowledge, a little for spirituality, a little belief in that what is worthwhile for this Earth only, and then, perhaps, what might be worthwhile for that what is your spiritual world and the possibility of a development towards that. And I just tell you and you sit nice and quiet and polite. My question is always, what are you going to do with it? Can you use it? Very good, Use it. Become responsible for that. Pray to God, if you can believe in that kind of a statement. Pray to God that you will learn

to understand the value of your own life, that what is the aim of your existence, the reason why you were born, the reason why why you happen to live now and keep on breathing. And that you feed yourself sufficiently; but live, if you can, in simplicity, in order to understand the wisdom which is somewhere. More or less learning, if you can, gradually what is meant by statements of the Omnipresence of God, the Omniscience, the Omnipotence; what is meant and try to think, what is that Omni? What is there in your own life that reminds you? What is there in your hands when you see the M M - momenti mori- and your life line and the intellectual line, the so-called soul line. The question of your continuation. I mentioned the word Karma. You understand what is meant? Do you wish to go to Nirvana? Do you wish to be quiet? Is there a kind of a Heaven on Earth? Could there be a Heaven within you? Use all kind of expressions that you are acquainted with and read like hell. Do whatever you can. Make yourself serious Understand that it is worthwhile to become serious, that you cannot live in superficiality all the time. Some...someday sooner or later, when ever, something will be called to account which is your life. You may not want to do it now; you have to come back. You will come back without doubt. Either recurr or you will reincarnate; but you will face, constantly, that particular question. What is the value of my life and do I settle it now or do I have to come back for it. Of course you don't have to agree with these statements. Since we talk about verification, it's up to you to find out.

You can find your truth. If you want freedom, you have to find out the truth for yourself because that truth can belong to you. And that will give you your freedom. And whatever you understand by freedom; whatever you understand by a fulfillment of an aim; whatever you understand by growing up out of centers forming three bodies; whatever you can understand by the joining and fusion of such bodies into unity which then can start to function on a cosmic scale.

Try to understand a little bit about self consciousness, about cosmic

consciousness and universal consciousness. Give depth to your thoughts. Keep on thinking, feeling and after some time you will become Aware of the existence of yourself and maybe more that that, your life and the reason why you still are alive now and haven't died as yet.

Is this the end, Bill?

Bill: Ya. It's very close.

MR. NYLAND: And then we'll close. Goodnight everybody.

If you want to Work in Chico, leave your name, address, if you can, if you want to be contacted, if you want to find out. There's a tremendous amount to find out and it is worthwhile to find it out. Spend some time. Give Bob your name if you want to have a meeting. Talk, talk, come to clarity. Find out what is worthwhile so that you can live with it and that it could become some kind of a guide for you. It may answer many riddles of your life and it will give you hope; because it is beautiful in the end to understand relationships between God and the Universe as a whole

So -- goonight.